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the book will therefore serve as a wholesome corrective to such misconceptions as those into which Mr. Vail has fallen in his article on Bahaism in this REVIEW (July, 1914). Bahaism is a religion—an Oriental religion—of a perfectly well-known type, and has a right to demand that it shall be appreciated and treated as such, and not as a farrago of platitudinous oracles on elementary morals, or the shreds and patches of Persian mysticism.

Dr. Wilson would have been well-advised to have the proof read by some one more familiar with the fashions of transliterating Arabic and Persian words in English. "Madh Ulya" (repeatedly) is perhaps an awkward misprint, but "*Akstag fur Allah!* God forbid!" (p. 188) is a good deal to make the compositor the scapegoat for. It takes some imagination to recognize old acquaintances in the list of would-be founders of religions on page 19. There are some other slips: Montanus (p. 12) is in strange company with Manes and Mazdak. The quotation (p. 89), "I was a hid treasure, I desired to be known, therefore I created the world," is not from the Koran; it is one of the innumerable spurious "traditions of the Prophet" by which the Sufis gave semblance of authority to their speculations. These are minor matters; in essential things the book seems to be accurate enough.

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THE HEART OF JAINISM. MRS. SINCLAIR STEVENSON. Oxford University Press. 1915. Pp. xxiv. 336. 7s. 6d.

It is a rather surprising fact that an age so full of interest in every kind of religion and at the same time so well equipped with competent investigators as is ours, should have paid but scant attention to one of the oldest religions of the world, and one which in many points is quite unique. This Western lack of interest in Jainism is due in part to the fact that until thirty years ago it was considered merely an offshoot of Buddhism, in part to the inaccessibility of much of its ancient literature, and in part perhaps to the bad name given it by Professor Hopkins in his very influential book, *The Religions of India*; in which he caricatures Jainism as "a religion in which the chief points insisted on are that one should deny God, worship man, and nourish vermin." In the latter part of the last century, however, the attention of a few scholars began to turn toward Jainism, and Professors Jacobi and Bühler in particular made a beginning toward emancipating it at the same time from Buddhism and from

obscurity; so that with the present century the religion of Mahavira has begun to receive some degree of popular recognition. Several little books concerning it have appeared in the last fifteen years — the most valuable of them being probably Mrs. Stevenson's *Notes on Modern Jainism*, written in 1910. Up to the publication of the book under review, however, we have had no thorough and systematic treatise upon the subject; and every student of Jainism for years to come will find it necessary to refer repeatedly to *The Heart of Jainism*.

For there is no other work in which one can find the history, the doctrines, and the present customs and conditions of Jainism expounded with thoroughness and in detail. And certainly few other scholars would be able to do what Mrs. Stevenson has done. For she combines with the knowledge of the ancient sources an intimate acquaintance with present-day Jainas and their Gujarati writings. For eight years, as a missionary in Kathiawar (the centre of Jainism,) she has had almost unequalled opportunities to know the men and women of whom she writes, observe their customs, and understand their feelings.

Jainism, as has been pointed out, is one of the oldest religions in the world. In fact, all the Jainas stoutly maintain that it is absolutely the oldest, and that it was founded by the first of their twenty-four Tirthankaras, "Lord Adinath" by name, who lived 100,000,000,000 *palya* ago. That this makes the Jaina religion decidedly venerable will be admitted when we realize that a *palya* is the length of time it would take to empty a well a mile square stuffed full of fine hairs, if one hair were removed every century. Needless to say, Western criticism has never accepted the historicity of Lord Adinath; and in fact for a long time refused to recognize even Mahavira, the last of the Tirthankaras, as a historical character. Mahavira's historicity, however, has been for some years well established; and Mrs. Stevenson in the book under review agrees with Dr. Jacobi in going one step further with the Jainas, and admitting that Parsvanatha also, the Tirthankara immediately preceding Mahavira on the list, was probably historical. Mahavira — the elder contemporary of Buddha — was thus not the founder of Jainism but the reformer of a sect already in existence. The few trustworthy facts of his life are woven together in Chapter III into a surprisingly presentable biography; while in Chapters II, IV, and V we have a historical account of the Jaina community from the earliest times to the present. This is followed by an elaborate and scholarly exposition of the Jaina metaphysics and ethics; and the book is concluded by a

number of excellent chapters on the Jainism of today as it affects the life of monk and layman.

Mrs. Stevenson is a missionary, and she believes that Jainism is bound some day to yield absolutely to Christianity. This, however, does not prevent her from bringing to her study of the religion which she seeks to destroy a very considerable sympathy; and though the reader is constantly reminded that the author is a missionary, he also feels that there is little prejudice and a great deal of real appreciation involved in her account. In one respect only is the book a disappointment — namely, in its failure to make any mention of the very interesting campaign of reform and revival which forms the centre of discussion in the Jaina community today. Groups of young Jaina idealists have been formed in various parts of India, organizations have been founded, periodicals published, and schools established with the aim of abolishing various ancient evils and bringing Jainism “up to date.” Of all this one gleans no hint in Mrs. Stevenson’s book. It is, of course, likely enough that this movement is but a passing episode in the story of a religion now over 2,500 years old; and the steady decrease in the Jaina community — which, all told, numbers but a million and a quarter — does not promise brilliantly for its future. But it is just possible that the future historian of Jainism will point out that Mrs. Stevenson, with all her insight, left unnoticed one of the turning-points of Jaina history, and one which lay before her very eyes.

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A HISTORY OF BABYLON FROM THE FOUNDATION OF THE MONARCHY TO THE PERSIAN CONQUEST. LEONARD W. KING. F. A. Stokes Co. 1915. Pp. xxiv, 340.

The present volume is the second of a comprehensive work on Babylonian and Assyrian history of which the *History of Sumer and Akkad* was the first. Mr. King has used most successfully the new material which has come to light, especially within the past half-decade, from recently acquired tablets and from excavations chiefly of the city of Babylon. As Assistant Keeper of Egyptian and Assyrian antiquities in the British Museum, he has had a large share in the publication of those records upon an intimate knowledge of which his history is based.

In the preface the author points out that the most striking fact about Babylon’s history is the continuity of her culture during the